DIRECTIONS FOR THE Latine Tongue.

BY

The Translator of *Religio Medici.*

LONDON,

Printed for *Benj. Tooke*, at the *Ship* in St. *Pauls* Church-Yard, 1681.

THE PREFACE.

LIttle or nothing needs more be ſaid to recommend theſe inſuing Sheets to the Judicious or the Curious, beſides acquainting thee that the Author of theſe Directions was the Tranſlator of Religio Medici *into* Latin; *and by being ſo, hath given an undeniable evidence of his skill and maſtery in both Languages: It was not thought decent to the memory of that Great Man, eſpecially ſome time ſince dead, to place his Name without either his leave or knowledge, before ſo ſmall a tract; which was deſigned by him for nothing but private directions to his own Pupils above twenty years agoe; but was tranſcrib'd by as many as had heard of it, or could procure it: And had it not fallen into the hands of an Ingenious and Learned Perſon, who had more Charity for the Publique, than to ſuffer ſuch judicious and accurate*

Directions to remain concealed in a few private hands, it had been in a short time lost for ever. This manner of writing is plain and familiar, condescending to the meanest capacity, but the subject matter of it weighty and judicious, and some of the Observations are unusual and peculiar. After the first difficulties of Grammar *are conquered, you will not easily meet with a better Guide through the best Authors of the purer Latin Age; nor a better Director to imitate as well as understand them. The publique and famous Schools amongst us, where the Learned Languages are most exactly taught, and without all Pedantry, will find the design of this to be manly, and so most agreeable with their own: Nor will it be below the careful perusal of the younger Students in the Universities. If it may be of use to any in publique or private, it hath obtained its end; if not, there will be but little money mispent in the purchase, and less time in the perusal.*

DI-

SOME DIRECTIONS FOR THE BETTER LEARNING OF THE Latine Tongue.

Præceptor. *Diſcipulus.*

Diſ. SIR, you have often exhorted me, and urged me to take pains to make my ſelf a good Latiniſt, I deſire that you would ſet me in a way for the attainment thereof, and I my ſelf (God willing) ſhall employ my beſt endeavours therein.

P. I am very glad to hear you ſay ſo, and on my part nothing ſhall be wanting, which may

 further

further your desire. But first tell me what you mean by good *Latin*, for there are not a few which spend much time in pursuit of it, and yet never know what it is; like him that went into the Garden to look Celandine, and knew it not when he saw it.

D. Sir, I must needs acknowledge my self to be one of that number, for one while I thought I made good *Latine*, when I could patch together a great many hard uncouth words, or unusual Phrases, out of the most crabbed Authors into Theams and Orations: another while having heard one that was esteemed a very good Scholar say that such Latine was pedantick, conceited and ridiculous, and that that was the best Latine that was composed of such Words and Phrases as were found in the most approved *Latine* Authors, whereupon I set my self to read *Tully*, *Virgil*, *Seneca*, &c. gathering out all the best Phrases as I went along, yet I have since heard you say that one may do all this, and be far from a good *Latinist*.

P. I can easily excuse your ignorance in that particular, having known many, and they not highly graduated in the University, as far to seek in this particular, as you are, if not farther. I shall by and by inform you what you are to understand by good *Latine*, in the mean time though you do not know what good *Latine* is, yet I suppose you know what *Latine* is.

D. Sir,

D. Sir, I think there are few Scholars but they know that.

P. Not ſo few Scholars as you imagine, I do not doubt but that you are better inſtructed, and more ingenious than to be ignorant, that it is a Language, and that Language which was uſed in *Italy* ſome Ages ago, as *Italian* is now uſed there, or as *Spaniſh* is now uſed in *Spain*, *French* in *France*, *Engliſh* in *England*.

D. Sir, ſo I conceive it to be, though indeed I can yet remember the time when I looked upon *Latine* as nothing elſe but a Book full of hard words, to be conſtrued, declined and conjugated, with Rules given for them out of the Grammar, not knowing any other end or uſe in them.

P. Anſwer your ſelf that there are not a few in the world which never raiſe their Learning or Underſtanding ſo high as to caſt off that Notion which you had then of it, I could name one to you who is Maſter of Arts, and beneficed in the Country, who (I having occaſionally ſaid, that *Tully* was happy that learned *Latin* at his Mothers breaſt, not needing to ſpend eight or nine years at the Grammar-School for it, as we ordinarily do) replied ſeriouſly that he conceived *Tully* learned as we do, and that it was never vulgarly ſpoken as we ſpeak *Engliſh*. I could name you another who was of far greater ſtanding, and a far greater Divine, one that leads whole Towns after him by the ears, as *Orpheus*

did Trees and Stocks: who when I told him upon his demanding of it, that they had not the ſame Grammar in the *Low-Country* Schools which we have in *England*, ſaid ſurely then they did not uſe ſuch kind of *Latine* as we did. I could relate ſeveral paſſages of many others, to ſhew you what ſtrange fancies ſome have of *Latine*, but I haſten to what I propounded, this is enough to let you ſee that I had ſome reaſon for it, when I asked you what you underſtood by *Latine*, which you rightly conceive to be a Language as *Engliſh* is, in times paſt, though not at the preſent, uſed in *Italy*, as *Engliſh* is in *England*.

D. And that *Latine* is now changed into *Italian*, now uſed in *Italy* inſtead of it, as the old *Saxon* Language once uſed in *England*, is changed by degrees into this preſent Language we now have, ſo that *Saxon* is as it were old *Engliſh*, and *Latin* old *Italian*.

P. Right, well then, if *Latine* be a Language, then have you no better way to judge of the nature of it, and the manner how to learn it, than by ſome other Language which you know already.

D. Sir, I know no other but *Engliſh*, and a little *Greek*.

P. You deſire to know what good *Latine* is.

D. Yes, Sir.

P. Firſt then, do you know what good *Engliſh* is? for if you know the one, you may (as I ſaid) judge of the other by it.

D. I

D. I ſuppoſe a man is ſaid to ſpeak good *Engliſh* when he can expreſs himſelf in ſignificant words, good Language and expreſſion.

P. What do you call good Language?

D. When a man uſes elegant words, and queint expreſſions, and writes good lines.

P. If your Friend come to your Chamber and ſay, Sir, I would deſire you to lend me your *Virgil* for an hour or two, and I ſhall ſend it ſafe back, whether doth he ſpeak good *Engliſh* or no?

D. Yes, Sir, it were *Engliſh* good enough, but it is not ſuch as we uſually call good *Engliſh*, when we ſay a man ſpeaks good *Engliſh* or ſo.

P. You perhaps would count it better *Engliſh*, if he come unto you, and ſay unto you, Moſt eſteemed and worthy Sir, I come here an humble Suiter to your courteous ingenuity, that you would be pleaſed to accommodate me with the ingenious Works of incomparable *Virgil*, but only ſo long as till *Phœbus* have travelled two hours forward to his evening repoſe, after which period of time it ſhall have a ſpeedy and a ſafe return to your ſelf again.

D. Sir, this is ſuch as I mean, but if my friend ſhould uſe ſuch language to me upon this occaſion, I ſhould rather laugh at his ſimplicity than commend his good *Engliſh*.

P. What, becauſe he uſeth it upon this occaſion.

D. I, Sir, I ſuppoſe the former would be a great deal better *Engliſh* upon this or the like occaſion.

P. So then, you grant the other to be good *Engliſh* in this place, though it be but plain and homely.

D. The better becauſe it is plain.

P. Plain *Engliſh* is good *Engliſh* then in its due place.

D. I ſee it is, but what do they mean when they ſay ſuch a man or ſuch a man ſpeaks good *Engliſh*: or why ſhould one man be ſaid to ſpeak better *Engliſh* than another, ſeeing there is no body but can ſpeak as good as this?

P. If you take good *Engliſh* in your ſence that ſpeak ſo, you ſhould rather call it good Language than good *Engliſh*, for the one is as good *Engliſh* as the other, but the one is not ſo good Language as the other, *i. e.* not ſo queint and elevated a ſtile, which queintneſs and loftineſs of ſtile is not proper in all places, as you have partly underſtood already, but either in a ſet Speech or written Book, ſeldom in a Letter, and ſeldomer in common diſcourſe: but of this more hereafter, for the preſent it is enough, that you grant that the firſt plain *Engliſh* as you call it, is good *Engliſh*, and better than the other in its place, though not ſo elevated a ſtile.

D. It is clear that it is ſo.

P. So then, he that writes or ſpeaks as good *Latin* as this is *Engliſh*, writes and ſpeaks good *Latine*, though never ſo plain if in its due place.

D. I am forced to grant it.

P. Is this the good *Latine* then which you deſire to learn.? *D.* That,

D. That, Sir, I ſuppoſe I can do already indifferent well with ſuch plain and eaſie *Latine* as that, my deſire is, how I may write queint, elegant *Latine* in lofty ſtile.

P. Before you come to that I ſee I muſt rectifie your judgment concerning this plain eaſie *Latine*, as you term it, which, howſoever it be plain, yet it is not ſo eaſie as you and many beſide you think it is, there are a great many who can make a ſhift to make a Theam or Oration, or a Paper of Verſes in this kind of elegant *Latine*, who if they ſhould be put to tell a Story, or make a Dialogue, or hold a Diſcourſe, or any ſuch like matter, which requires a plain familiar ſtile, would be at a loſs in every clauſe.

D. Sir, I cannot conceive how they that can write and ſpeak elegant and queint *Latine*, and Phraſe, ſhould be unable to ſpeak plain ordinary *Latine*.

P. I ſhall endeavour as well as I can to make you conceive it, and convince you that it is ſo. You muſt know that in an elegant ſtile there is a great latitude and variety of expreſſion, ſo as when you have a word or Phraſe which you think is mean and bald, you can change it for another, and that for another, and vary the ſame conception if need be a hundred ſeveral ways, till you light upon an expreſſion which pleaſeth you, becauſe this kind of *Latine* chiefly depends upon the fancy and tropical expreſſions, which are infinite. In plain and familiar *Latine* it is not

ſo, for in that there is but one, or at leaſt not many, and the certain and definite Phraſes, and forms of Speech for ſuch and ſuch occaſions, which if you do not uſe, you ſpeak improperly, and conſequently bad Language: as for example. If upon the former occaſion of borrowing your *Virgil*, one ſhould ſay thus to you, my Friend, I do deſire you that you ſhall lend to me the Works of *Virgil*, to one or two hours, and I will give it unhurt to you again. Were this good *Engliſh*, or not?

D. Certainly it is not.

P. Why, what is the reaſon? The words are all good *Engliſh* words, they are joined together grammatically, and in their right ſignification; what is the reaſon that they are not good *Engliſh?*

D. Sir, I can give no other reaſon, but that it is not proper and uſual to ſpeak ſo.

P. But ſuppoſe a Forreigner as a *Frenchman*, or *Italian* were learning *Engliſh*, how ſhall he know that it is not proper, nor uſual to ſpeak ſo? or if that it be not proper, how ſhall he know what is proper? Not by his Grammar, for they are all grammatically ſet together, nor by his Dictionary, for that is the proper and uſual ſignification of the words. How ſhall he know how to ſpeak properly?

D. Methinks he ſhould not ever happen upon ſuch an uncouth expreſſion, but having conſulted his Grammar and Dictionary, ſhould without any more to do ſay, Sir, I would deſire you to end, *&c.*

P. You

P. You think ſo, becauſe it is your own Mother Tongue, and you by long uſe and cuſtom have been ſo uſed to this, and no other Phraſe upon this ſubject, that all other ſeem uncouth to you, but to convince you that it is far otherwiſe than you imagine, you muſt know that Language in it ſelf (as I told you even now when I ſpoke of a queint and elegant ſtile) is in ſome manner infinite, there being almoſt no ſentence or form of Speech which may not be changed an hundred ſeveral ways, all which ways in a queint and elegant ſtile are indifferent to be made uſe of, becauſe there none of them is uſed more than another, and the leſs they are uſed the better: but in a plain familiar ſtile which we are now ſpeaking of, is one, or ſome few of this large variety in uſe and propriety, and the reſt are never medled with, ſeeming as uncouth and ſtrange, as our propoſed examples, which you ſay you ſuppoſe no man could happen upon. Tell me this, ſeeing every thing may be expreſſed ſo many ways, and ſeeing ſome few of the ways are onely proper, becauſe they only are in uſe, the reſt remain uncouth and ſtrange, Do you think that all Nations have made choice of the ſame forms, and expreſſions to be in common uſe, and agreed together which ſhould be rejected?

D. It were impoſſible that they ſhould, for how ſhould we that ſpeak *Engliſh* know what Phraſes they have made choice of to be in common uſe in *France*, *Italy* or *Spain*? or what are the common

mon Phraſes in *German*, *Turkiſh*, or *Perſian* Language, and as impoſſible would it be for them to know what ours are.

P. So that now you muſt confeſs that if one of any of theſe Nations ſhould come to learn our Language, and know the ſignification of all *Engliſh* words, yet he might fall upon as uncouth a Phraſe as that which I propounded.

D. I am now convinced that he may, for how ſhall he know that theſe are in uſe more than any other in our Language? having one perhaps clear differing from ours in his own Language, and probably ours will ſeem as ſtrange to him as his does to us.

P. No queſtion but it will. But this which you rightly apprehend, will be more clear by an inſtance or two. Suppoſe *Latine* were ſpoke in *Italy*, as once it was; here comes one of that Country into *England*, and *Latine* is the Language. He hath deſire upon occaſion to ſpeak the ſame in effect, which we have already propounded for an example. The manner of ſpeech in uſe in his Language for the purpoſe is this. *Rogo te, Amice, mihi* Virgilium *tuum ad horam unam aut alteram utendum des & eum tibi reddam integrum.* Which he will probably tranſlate into our Language, knowing no other way to utter his mind in particular, ſo that he willcome to you and ſay. I intreat thee, my Friend, that thou maiſt give to me to be uſed thy *Virgil*, to one hour or another, and I ſhall render him to you entire.

D. I

D. I cannot indeed well conceive how he ſhould ſpeak any otherwiſe, being ignorant of our uſual manner of ſpeech in this particular; but ſurely we ſhould count it very ſtrange *Engliſh*.

P. If a *Frenchman* ſhould come, he would have ſome other kind, which yet would differ as much from our *Engliſh*, and ſeem as ſtrange, the ſame you may underſtand of an *Italian*, of a *Spaniard*, of a *Dutchman*, or any other whatſoever, all would be different, and all uncouth. A *Frenchman* would ſay, My Maſter, I pray you of lending me your *Virgil* for an hour or two, *&c.* A *Dutchman* would ſay, Do me though (*amabo*) your *Virgil* an hour, two, three, and I will give you it back again unhurt. Then ſee how theſe differ both from one another, and you need not think there is leſs variety in the reſt. The ſame variety will appear in any other phraſe. If a *Latiniſt* ſhould ask you how you do, *i. e.* ſalute you at the firſt meeting, he would ſay, according to his own Dialect, *Salve Amice*, Be ſafe Friend. A *Frenchman* would ſay, Good day, my Maſter, how do you bear your ſelf? An *Italian*, How ſtands your Lordſhip? or how ſtand you? A *Dutchman*, Good day my Maſter, how goes it with your health? whereas they muſt ſay, if they would ſpeak good *Engliſh*, How do you do Sir, I am glad to ſee you well; for the other are their familiar expreſſions, and this is ours. By what I have ſaid you ſee that the ſame thing may be expreſſed with infinite variety, and that ſome few of thoſe ways are

uſed

uſed in a Language, and all the reſt are obſolete and uncouth. So that to the perfect knowledge of a Language is required (beſides the ſignification of the words, and the grammatical joining them together) that you acquaint your ſelf with the uſe and cuſtome of a Language, by obſerving what manner of Phraſes and Forms of Speech are uſed in it, upon ſuch occaſions and in ſuch ſubjects, which is the buſineſs, the greateſt labour that belongs to a Language. This propriety and uſe of ſuch and ſuch Phraſes, is called the Idiom or Propriety of a Tongue, and ſuch manner of uſual Phraſes and Expreſſions are called Idiotiſms, and he that hath attained to that perfection in any Tongue, that he can uſe theſe in their due places, without uncouth and unuſual Phraſes, is ſaid to ſpeak pure, *i.e.* properly, or as we ſay, for example, good *Engliſh*, good *Latine*, good *French*, or the like. And now having told you what good *Latine* is, it remains that according to your deſire I give you ſome directions for the attaining of it.

D. I perceive that I have a greater buſineſs in hand than I dreamed of, for the attainment of *Latine*. I thought that now being an indifferent Grammarian, and able (as I ſuppoſed hitherto) to make a piece of ordinary *Latine* indifferent well, I had not wanted much of a perfect *Latiniſt*, but now I ſee plainly that there is yet ſuch a task for me behind, before I can arrive ever to write good plain ordinary *Latine*, that I am ready to deſpair of attaining to it. *P.*

P. Why ſhould you ſay ſo?

D. Why Sir? Becauſe I ſee as you have convinced me that every Language, and particularly *Latine*, hath for every particular occaſion and conception, a peculiar phraſe, and idiom different to all ours; all which to obſerve and be acquainted with, conſidering the multitude and multiplicity of occaſions, ſubjects, and conceptions that will occur, muſt needs be too long a task to be performed in any reaſonable time, or pains.

P. If that be all, take a good heart; do but take along with you a conſideration or two, which I ſhall give you, and you will confeſs the difficulty is not ſo great as you imagine it to be at the firſt ſight. Firſt then, you muſt know that a great part of this long task which you ſo fear, is over already: you have with your firſt Rudiments, taken in a great many of theſe Idiotiſms, in learning your Grammar and other School Authors; and for what is ſtill behind, aſſure your ſelf, that one quarter of a year well imploy'd in the way which I ſhall ſet you, will diſpatch ſo much of it, that the remainder will be delightſome, and ſuch as may be purſued with pleaſure. Again, you muſt know that very few do ever attain to ſuch an exactneſs, no not in their own Mother-tongue, as to be acquainted with the ſeveral Idiotiſms thereof; but as he is beſt which knows moſt, ſo he may be accounted a Maſter for perfection in a Language, who knows ſo much as he can expreſs himſelf in proper phraſe, at

leaſt

leaſt in ſome meaſure, upon any ſubject whatſoever: not (I ſay) as though any one could know them all, for there are many times ſeveral expreſſions, not a few, and all proper and uſual for the ſame thing; all which you will not ſtand in need of, but only one or two of the choiceſt and moſt receiv'd.

D. What Books will you have me to read, to obſerve thoſe Idiotiſms out of?

P. That was the next thing which I intended to inſtruct you in; you have already ſeen that good Language and good *Latine* are ſeveral things.

D. I have ſo, and conceive that I muſt firſt learn to make good *Latine*, and then good Language, or elegant Latine.

P. That muſt undoubtedly be the way, and here it is clear, that in common Schools they go prepoſterouſly to work, that make *Latine* firſt, or at leaſt their chiefeſt exerciſes; for their Scholars Theams and Verſes, which require elegancy as well as propriety; whereas they ſhould at firſt exerciſe them well in a plain and proper ſtile, by making Epiſtles or Dialogues, or telling of Stories and making Relations, by which they might learn to ſpeak purely and properly upon every ſubject; for when they can do that, elegancy of ſpeech will come of it ſelf, being a thing that depends upon fancy and invention; for by this prepoſterous courſe of theirs, it comes to paſs, that if you put one of thoſe who have been taught

taught after this method, to make a Theam or a Speech, they will bring you a piece of ſtuff, patcht up of ſeveral expreſſions, ſcrap'd together out of Poets and Orators, which, if every Bird had its own feather, would have nothing left, but here and there a bald Anglicifm; and if you put them to write an Epiſtle of any familiar matter, or make a relation of ſome occaſional ſubject, you will quickly ſee how far they are from good Latiniſts; for there you ſhall have nothing of them but Engliſh phraſes in Latine words, unleſs they can bring in ever and anon one of their Oratorical or Poetical expreſſions, which is very incongruous to the matter.

D. I muſt needs confeſs that it is as you ſay, but would you not have Scholars taught to write elegant *Latine* as well as proper.

P. Remember to ask me of that again by and by, I will firſt diſpatch what I am in hand withall, about plain and proper *Latine*, which I ſay muſt firſt be learn'd, before you learn elegancy of ſpeech. If you were to teach one of theſe Strangers (which I mentioned) *Engliſh*, would you firſt teach him to write ſtrong lines, as we call them, before he could uſe proper expreſſions?

D. Methinks that is as if one ſhould go about to teach a Child to dance before you teach it to go.

P. A Muſician muſt firſt learn Plain ſong before he come to Diviſion and Diſcant. A Limner muſt firſt learn to draw before he learn to paint: and

and a Linguist must first learn to speak in usual and proper phrase, before he come to a queint stile, and strong lines; but I promised to tell you what Authors must be read for gaining this propriety of phrase which must first be aimed at.

D. I Sir, I pray do so.

P. They first then in this kind are all *Tullys* works, except his Orations.

D. May I read any of the other works indifferently?

P. No, there must be choice used in them too; his Epistles are the plainest, and are most fit for this purpose, containing in them all manner of subjects incident, and consisting of a plain and familiar stile, such as we use in common discourse. The other, as his Offices, *De senectute*, *de amicitia*, *de natura Deorum*, *de finibus*, *de oratore*, *Tuscul. Questions*, do now and then rise above a quotidian stile, which is easily discernable: Among these you may chuse out such subjects as you desire most to benefit your self in; as for example, If you desire to be well furnish'd with expressions for Disputations, which is a thing very necessary and commendable, take his *Tusculan* Questions, where he brings in meer disputing Dialoguewise, and so in other subjects.

D. Pray Sir, why do you except his Orations? for none are more usually read in Schools than they.

P. The Orations are of a quaint and lofty stile, and yet not to be medled with, till you have made

made good progress in the first kind of *Latine*; and whosoever would have their Scholars learn *Latin* out of them sooner, & indeed before they be better grounded than they usually are in common Grammar Schools, will never make good Latinists.

D. You have already given me convincing reasons for that: What other Books do you commend besides *Tully?*

P. Tully alone were almost sufficient, being so large and full of variety for all manner of subjects: But yet for diversity, and to supply what is wanting in him for common ordinary talk, *Terence*, or *Erasmus* his Colloquies, the first especially for all manner of familiar discourse; the latter both for telling of Stories and Relations; and for discourse, which to do well, is one of the most difficult things in a Language. To these, it would not be amiss to add a Book or two of *Cesars* Commentaries, which will fit you with all propriety of speech concerning Souldiery, Wars, descriptions of Countreys, and other terms of History, which you will scarce find so conveniently in any other: For as he calls his Book a Commentary, that is, a Journal or short relation of passages; so he is content to make a bare relation of the carriage and managery of his own War, with several other Occurrences, without any quaintness of Phrase, or flourishes of Rhetorick, the only impediment of learning a Language.

D. You have told me what Books I must read, I would now desire you to give me some rules for the profitable reading of them.

P. That I shall scarce need to do, if you have well observed what I have already told you concerning the nature and propriety of a Language; it will be necessary in this reading of Authors, for the better observing the Idiom of every sentence and form of speech, to turn it into *English* as you go along, comparing it with the idiom of your own Language, and noting their difference down in a Paper-book for that purpose, as oft as you meet with any thing observable, that is, with any thing you did not know before, or which you might have failed in, had you been to make that into *Latine*, without the knowledge of that *Latin* Idiotisme; as for example, read me any Sentence out of your *Terence*.

D. Where shall I read?

P. Any where; read the beginning of the second Act, and the third Scene of *Andria*.

D. Quid igitur sibi vult pater? cur simulat? ego dicam tibi.

P. Quid igitur sibi vult pater? How will you English that?

D. what is my Father's meaning? or what doth my Father intend?

P. Suppose you had had this *English* to have put into *Latine*? how would you have done it?

D. I

D. I believe ſcarce as it is here; if I had not known otherwiſe the *Latine* phraſe before, I ſhould have ſaid perhaps, *Quænam eſt intentio patris?* or ſo.

P. It is not improbable you would; take then your Paper-book and write down, *Quid igitur*: What means he then? adding to it ſuch a caution as this when it is needful, not *tum*, not *quænam eſt intentio ejus?* But of this kind of exerciſe I ſhall give you a large example apart hereafter, out of which you will better underſtand the nature of it than by any precepts.

D. But methinks Sir, that it ſhould be an infinite and endleſs task, to go through a Book on this faſhion; for I ſhall probably find ſome difference in the Idiom, and conſequently ſomthing to obſerve, and to ſet down almoſt in every clauſe; nay, when I find no difference, as in this which follows here, *Ego dicam tibi*, I ſuppoſe it would not be amiſs to ſet that down, that I might know in this, or ſuch an Idiotiſme, there is no difference between us and *Latine*.

P. It were good to do indeed as you ſay; but for the endleſneſs of the task, it is no Tye, ſo as you imagine at the firſt apprehenſion. Remember what I have already told you, that you know many of thoſe Idiotiſmes already, that no man knows them all, neither are they all neceſſary to be known; and aſſure your ſelf, had you but gone through one Comedy in *Terence* thus, with a Colloquie or two in *Eraſmus*, and half a dozen

of *Tullys*, you were in a manner already a Latiniſt.

D. If that were ſo, it would be a great encouragement to me.

P. Though as a Learner you are bound to believe your Teacher, in what faculty ſoever it be, and therefore it ſhould be enough to you that I ſay ſo: Yet the better to convince you of it, know, Firſt, that by that time you have done ſo much, you will have got moſt of the moſt uſual Phraſes, and common Idiotiſms, ſo that the remainder will lye thin, here and there ſcattered, which to glean up, will be no toyl, but a delight. Again, know that before you have done thus much, you ſhall begin to meet with the ſame Idiotiſme again, and again, as alſo with variety of them for the ſame thing, which to obſerve and compare together, you will find delightſome. And laſtly, in the Idiom of the Language, which when you once come to, you will find ſuch a delight in, that it will draw you on with the greateſt pleaſure imaginable, and never let you reſt till you have fully attained it. Take this from me as a ſecret which I have proved by experience, in the learning of five ſeveral Languages: It is no greater delight to read the moſt delightful Story, or the moſt pleaſant Romance, than to read any thing in a Language, which you once got the Idiom of; without which, as you ſhall never fully and perfectly underſtand the matter of which the Book treats, ſo ſhall you never have any reliſh,

or

or take any delight in the reading of it; and if in this particular you ſhould not believe me, or think it my peculiar Genious to take ſuch delight in it, hear what *Vigerius* that exact *Græcian* ſays, to the ſame purpoſe in his Epiſtle to his *Greek* Idiotiſmes. *Ita enim ſe res habet* (ſaith he) *ut nonnullo quoque dicendi uſa dicimus, linguæ omni Græcæque præſertim ſuus quidam eſt ac ſingularis genius, & certis quaſi formulis alligens, quam ſimul ac deprehendere cœperis ames continuo, nec ante perſequi deſinas quam aſſequaris idem, niſi te afflaverit fruſtra ſuades, nec minus inani quam moleſto labore jactoris neceſſe eſt.* For thus it is (ſays he) as by ſome experience in teaching I have found; every Language, but eſpecially the *Greek*, hath a certain peculiar ſtream or genius reſtrained within certain Phraſes or forms of ſpeech, which as ſoon as you get hold of, you preſently fall in love with, and never give over till you have attain'd it; and if you do not come to get a taſte of this, you will aſſuredly loſe your labour, and your pains will be as fruitleſs and toylſome. So he; whoſe teſtimony (as I ſay) I can approve by experience. But add further; though reaſon ſhould not inforce you to believe this, yet, that I as your inſtructor, have authority to enjoyn you to believe that it is not ſo difficult and ſo tedious a thing (if you ſet your ſelf about it in a right way) as you perhaps think it is to learn a Language, and as indeed we uſually make it here in *England* to learn *Latine*; you ſhall have one that is any thing Studious, learn both to

ſpeak and write perfect *French* or *Italian*, and the pronounciation in two years time, or leſs, which Languages do, notwithſtanding, require little leſs pains, either *Grammar* or Idiom than *Latine*, beſides the difficulty in pronounciation, which in *Latine* you are not much troubled with. In the Low-Countreys, you ſhall have a Lad ordinarily of 15. or 16. years old, ſpeak *Latine* and *French* both, and both very well, and in propriety. Nay, I met with one not much above the ſame Age, who ſpoke both *Latine*, *Spaniſh*, *Italian*, and *High-dutch*, beſides *Flemiſh* and *French*, which were both in a manner his Native tongues, being Born in the Borders of *France* and *Flanders*; and in any of thoſe he would maintain any ordinary diſcourſe, without any remarkable impropriety of Speech: And what ſhould be the reaſon then that *Latine* amongſt us at ſeven, eight, nay ten or twelve years ſhould be ſo difficultly attain'd to, and that without any great perfection too, but that we are out of the way and the method?

D. It is very probable.

P. The conſideration of this did at firſt clearly convince me, though I knew it in a confuſed manner before, that we ought to go the ſame way to work in learning of *Latine*, which they do both in learning that and other Languages.

D. Pray Sir what way do ye go?

P. Why after ſome few Grammar grounds, which are as ſhort, and yet as exact too as may be, they come to this obſervation of the propriety

ty and Idiom, and never meddle with any quaintneſs of ſtyle, till that be in ſome meaſure attain'd; and to this purpoſe, both their ordinary exerciſe, both there and in *France*, are only ſuch as require a plain and familiar ſtyle; to wit, writing of Letters, & making of Dialogues, & Relations of ordinary paſſages, as Going abroad, Buying & Selling, and the like; Verſes and Orations being only proper to the two laſt years in the Grammar-School, & that in ſeveral Forms, & with ſeveral Maſters; for there every Form hath a ſeveral Maſter belonging to it, and they are commonly ſeven in number, in every of which, Boys make their ſtay according to their proficiency: The firſt four years they commonly imploy to make them Latiniſts, the next in Humanity (as they call it) that is Hiſtory, Mythology, and the like; the ſixth in Oratory and Poetry, and in the two next after, which they continue alſo in the ſame School, they go through all Philoſophy as far as our Batchelors of Art in the Univerſity, for this is alſo taught in their publick Schools; and then after that, ſuch as have a mind to Study Law, Divinity, Phyſick, or the like faculty, go to the Univerſity for it.

D. So that it ſeems in eight years ſpace, after they can well Write and Read, they are made in their ordinary Schools as good Scholars as our Batchelors of Arts.

P. They are ſo, and many often in leſs time, if they be capacious and diligent.

D. Capacity and diligence must needs be things of no small importance, and therefore I suppose, if Boys, who are generally averse from Learning, and will commonly learn no more than they needs must, are yet ordinarily brought to be good Latinists in four years space; one that would set himself about it with study and earnestness, would do as much in one year or two at the most.

P. No question but he might: I knew a Boy once, and one not of the largest capacity neither, that having been taught to Write and Read, and having learn'd his Accidence, with some part of *Propria quæ maribus*, gave over School at ten years of Age for the space of five years; his Parents being but of mean estate, and intending nothing less than to make him a Schollar; to which notwithstanding he having a desire, got his Friends to let him go to School again, when he was about 15 years of age; after which, in a year and a halfs time, he learnt both *Greek* and *Latine*, and went to the University, though perhaps not so well grounded as he ought to have been, but I am sure as well as most go out of Country-Schools, and had he been set in a right way, might probably with the same pains have attained to greater perfection in the same time, though I say, his Masters care was as commendable as his own diligence.

D. Sir, I have heard that you got your Learning in as short a space.

P. It

P. It matters not much who it was: Thus much take from me, that it is very true, and my end in relating of it, is to let you see that learning of a Language, however it may seem at first, as it doth, I perceive, to you a thing very laborious and difficult, yet with a little pains and time, rightly imployed, will be found otherwise. And if from the first Rudiments such a time will serve for some proportionable attainment of it, how much less will serve such an one as you, that have already thus far proceeded in it?

D. Sir, your discourse hath now delivered me from that discouraging apprehension, which I had of the difficulty and tediousness of the business: So that now I can resolve to settle to it as a thing facile; only I shall desire you to give me leave to ask you another question or two, which I suppose will not be altogether impertinent.

P. You cannot please me better, than to ask me questions in whatsoever may concern your own improvement, and therefore ask freely, both now and at other times, whatsoever you desire satisfaction in.

D. Sir, I suppose this Note-book which you would have me make for my Idiotisms, will be but a kind of Phrase-book; now seeing there is great variety of these Printed, and to my hand, whether would not one of them serve me as well?

P. By no means, and that for many Reasons.

First

First, Because though there be many kinds of them, yet none are made in that manner which I ascribe most advantagious, because they do not give the particular signification of every Phrase by it self, nor set down the difference of Idiotisms, which is chiefly to be observed, but only put down own Sentence or Conception in general, and reduce many Phrases to it, as to an head or common place which have any affinity with it.

Secondly, Because many times they confound Idiotismes with Elegancies, or expressions of fancies, which if they be not distinguished, you shall never find any end of your labour: For Idiotismes, though they be not few in number which belong to a Language, yet is the number of them certain and definite. But expressions of fancy (as I have told you already) are infinite, and every where various and different, according to the genius and fancy of the Author.

D. How may I know an Idiotisme from an expression of fancy?

P. Ask me by and by and I shall tell you.

Thirdly, My third Reason against your common Phrase-book, is, because they only gather such Idiotismes as consist in whole clauses or sentences, neglecting those which consist in single words, and small particulars, as Adverbs, Conjunctions, Præpositions, *&c.* which are not less if not more to be regarded, as you will find by diligent observation, as I shall shew in those large examples which I promised you. Fourth-

Fourthly, My laſt Reaſon is, becauſe they are gathered to your hand already; for the main advantage which you reap by this exerciſe, conſiſts more in the gathering of them, than in having them already gathered; becauſe this by little and little imprints them in your mind, and the frequent meeting with the ſame Phraſe or Idiotiſme in your reading, and comparing it with others which are allyed to it, fixeth them ſo in your memory, as to have them ready at hand upon occaſion, which you ſhall never have by a Printed Phraſe-book, though you ſhould get it without book. Theſe are my Reaſons why I account them inſufficient. Before I go any further, I ſhall ſatisfie your demands concerning the difference betwixt an Idiotiſme and an expreſſion of fancy.

D. That indeed I would willingly know.

P. The difference in ſhort is no more but this, as I have in a manner told you before. An Idiotiſme is generally uſed of every one in plain and familiar ſpeech: An expreſſion (for ſo I ſhall henceforth call it, to diſtinguiſh it from an Idiotiſme) every man hath, or may have peculiar to himſelf. As for example: In *Engliſh*, if I ſhould ſay thus, I have not received a Letter from you this twelve month; this were an Idiotiſme, becauſe a common and uſual Phraſe which every man in familiar ſpeech uſeth upon the ſame occaſion: But if I ſhould ſay, The Sun hath once compleated his yearly Circuit ſince you grac'd me with a Letter from

from you; this were an expreſſion; becauſe any man may form the like according to his own fancy: As another might have ſaid in the ſame ſence, The Sun hath made his annual progreſs through all his Cæleſtial Houſes, ſince I broke up the Seal of one of your Letters. Another thus: The [illegible]ath run through all the lines in the Zo[illegible] ſince I ſaw one from you. Another thus, [illegible]is now the ſecond *Auguſt* ſince I ſaw your hand at a Letter. Another thus: You write Letters to me as men do Almanacks, once a year; and ſo a thouſand ways, according as every mans fancy leads him. I ſuppoſe I need not ſhew you the ſame over again in *Latine*: you will eaſily underſtand from what I have already ſaid, that whether in *Engliſh* or *Latine*; or what Language ſoever, the true and only difference betwixt an Idiotiſme and expreſſion is; that the one is common and familiar in all mens mouths upon ſuch a ſubject, and the other uſed but of one, or at leaſt borrowed of him by ſome few others; as we ſee men will many times make uſe again and again, of an expreſſion which they like, having had it from the mouth of another, or met with it in ſome Book. And ſo eſſential is the difference which I have already laid down, that if any expreſſion of fancy come to be vulgarly uſed, it ceaſeth to be an expreſſion, and becomes an Idiotiſme, as were eaſie to ſhew by examples in our own Language. Our common form of ſpeech uſed to be: Sir, I ſhall make bold to come and

ſee

ſee you by and by. After, ſome made uſe of this, as a more elegant and civil expreſſion: Sir, I ſhall take the boldneſs to wait upon you; which is now grown as common as the other, and therefore is no longer an Expreſſion, but an Idiotiſm. We uſed to ſay, I do verily believe ſuch a thing; then came in theſe and the like expreſſions; I verily perſwade my ſelf; I am very confident; or, I do aſſume my ſelf of ſuch and ſuch a thing, and the like; which, however at firſt when they were new, they were Expreſſions, yet being now grown common and familiar, they paſs for Idiotiſms. Nay, it is very probable that moſt of our common Expreſſions and Phraſes, which are now moſt common and vulgar, were quaint and new Expreſſions, and made Idiotiſms by common uſe, in which conditions they ſhall continue, till other new ones come in their places, and uſurp their rooms, which I conceive to be the chief, if not the only cauſe of that viciſitude and change which Languages are obnoxious unto, as well as other things: For whilſt we naturally grow weary of old things, and delight in novelties, it comes to paſs that old words and Phraſes give place to new ones; and perhaps old Antiquated ones, after ſome Ages, like old faſhions, come into requeſt again, as *Horace* tells us;

Multa renaſcentur, quæ jam cecidêre, cadentque
Quæ nunc ſunt in honore vocabula ſi volet uſus,
Quem penes arbitrium eſt & jus & norma loquendi.

D. This being then the difference (as you have ſhown me) betwixt an Expreſſion and an Idiotiſm, I ſuppoſe that it will be conſequent to ſay, that whenſoever a man will ſpeak or write a familiar ordinary ſtyle, he muſt uſe Idiotiſms, which are common Expreſſions; and when he would ſpeak or write a ſtyle more raiſed or quaint, he muſt uſe Expreſſions, *i. e.* ſuch forms of ſpeech that are not made vile & cheap, as it were, by commun Uſe.

P. Very right; and as we laugh at him, who in any thing that requires Elegancy, as (in ſet ſpeech, or the like) uſeth common homely expreſſions, letting his ſtyle (as we ſay) creep upon the ground. So on the contrary, he is as ridiculous that in common and ordinary talk affects ſtrong lines and bombaſt phraſes (as we call them) which perhaps would fit well in another place.

D. To return again to my queſtion concerning Phraſe-books, it ſeems Sir, that you do not allow any one of thoſe Printed ones, but only ſuch as are of my gathering.

P. There is one notwithſtanding which may be made ſome Uſe of, and that is *Eraſmus de copia verborum*, who according to his extraordinary perfection in that Language, hath briefly gathered together in that little Book, under a certain number of pertinent heads, moſt of the conſiderable Idiotiſms of that Language; and the way to benefit by that Book, would be now and then to ſpend an hour or two in turning them into *Engliſh*, and tranſcribing them into the Note-book, after

after the same manner which I prescribed you for the reading of your Authors.

D. Is there no other Book of that nature, that can be made use of?

P. There is one more, but not altogether of that nature, which I must needs commend to you.

D. What is that I pray Sir?

P. *Laurentius Valla de elegantiis*, which I would advise you by all means to joyn with the reading of the prescribed Authors, for he hath in a great part done to your hand what you read these Authors for, gaving gathered a great part of these Idiotisms and proprieties together.

D. How Sir? hath he gathered them better than *Erasmus?*

P. He goes in a way plain different from him; *Erasmus* only, or chiefly gathers Phrases and Sentences, but *Valla* hath taken the most pains in shewing the true and proper signification of particular words, and the right Use of those particulars which I spoke of before; and indeed, in these things as much as any, consists the Idiom of a Language.

D. Pray Sir, what will be the best way to read his Book with advantage?

P. Why having read over a Chapter, which commonly is very short, and treats but of one word or Idiotism, contract the substance of it as briefly as you can, and so write it down in your Paper-book.

D. Must

D. Muſt I write it down in *Latine* or in *Engliſh?*

P. Only the Phraſe or Word it ſelf in *Latine*, but all the Explication of it, as much as needs, in *Engliſh*. Take for an example if you will, the particular Idiom of the Verb *Committo*, which beſides its ordinary ſignification, it often hath, and is then followed with (*ut*), and ſometimes with *Quamobrem:* When it hath *ut* after it, I perceive by his example, it ſignifies the ſame in this Idiotiſm that we expreſs by this Engliſh Phraſe. Be ſure you do not ſuch or ſuch a thing; and when it hath *Quamobrem*, the ſame that this, I will be ſure never to give any occaſion why I ſhould not do ſo, or ſo; which you may ſet down in ſhort in your Paper-book thus,

*Lib.*3. *Cap.*56. *Committo* with *ut*, or *Quamobrem.*

Non committam ut mihi dicendum ſit, non putaram, I will be ſure never to be put to ſay, *Non putaram. Nihil committam quamobrem non eò veniam*; I will be ſure never to give any occaſion why I ſhould not come there, or which may hinder me from coming there: And thus have you a brief ſum of the Chapter, and may in the ſame manner contract the reſt according to your own fancy, ſome one way, and ſome another; but of this I ſhall alſo give a larger example apart; for I would have you read theſe Books of *Valla* very diligently, becauſe they will ſave you a great deal of labour in col-

collecting at random; and indeed Books of that nature are the chief helps for getting of Languages. And I ſhall adviſe you, that what Language ſoever you learn, and deſire to be exact in, that you will get ſuch a one of that Language, if it be to be had. In *Latine* you have this; In *Greek* you have *Vigerus*, his Idiotiſms: In *Italian*, *French*, and *Spaniſh*, you have them more plentifully. But ſo much for this; I have now, I ſuppoſe, ſatisfied you concerning Phraſe-books; what other queſtion would you ask me?

D. When you firſt mentioned *Valla de elegantiis*, I was in hope you were going to ſpeak ſomething concerning the manner of attaining elegant *Latine*, which before I deſired to know of you; but ſeeing his Book gives you not occaſion to ſpeak of it, I make bold to put you in mind of it again, as you then willed me.

P. You deſire to know how one may write or ſpeak quaint elegant *Latine*.

D. I S r, firſt whether it may be learn'd or no? and then how? for you ſeem'd before to intimate that it cannot, or ought not to be learn'd.

P. There is a great deal of difference betwixt learning this and the other plain familiar *Latine*, which is as it were the ground-work in a Language, and muſt only be learn'd out of Books, becauſe there only you can have thoſe Idiotiſms which are proper to every ſubject and occaſion, and without which you cannot deliver your mind

in a familiar discourse without the censure of affectation.

D. I have observed already that it is so; but pray Sir, what may be the reason of it?

P. Because expressions of fancy, being not in ordinary way of delivery, but such as scorn the common road, and beaten path of Language, raising themselves aloft as it were, and soring above the pitch of ordinary parts and wits, he that useth them, will always make shew of ostentation of Parts, Wit, or Language above other men; which kind of ostentation in words, is called affectation. Now on the other side, in a set Speech or Verses, or Books, it is both supposed and expected that a man should take pains to express himself above the ordinary rate of vulgar words and phrases; and therefore in such cases there is no fear to be censur'd for affectation, if it be done with discretion, and the stile suited to the matter in hand: You see then the necessity of knowing all these vulgar forms of speech, which I call Idiotisms: In this regard amongst the rest, that you may speak without affectation, which (as I told you before) you have no other way to judge of so well, as by your own Language, wherein you are best acquainted, and therefore when a man speaks with affectation and when not; because you do know when he useth Idiotisms, and when not, which in *Latine*, or any other Language which you are not yet very well exercis'd and familiar in, you cannot be so sensible

of,

of, not knowing so exactly, for want of use, what Phrases are Idiotisms, and what are expressions: But when by diligent and frequent observation of your Authors you can distinguish them, you will be as sensible of the affectation in *Latine*, as you are of it in *English*; which you may also apply to the distinguishing of propriety of speech in a Language, which many are not sensible of in *Latine*, or any other forreign Language for want of use and familiarity of it, to know what is proper, and what improper: But to one that is exercised in a Language as he ought to be, such impropriety of speech is as sensible, as it is to you in your own Language. As for example, Look how strange and uncouth it is in *English*, to say Be safe friend, instead of saying How do you Sir; or to say You come most wished for, instead of saying, You are very welcome; or to say, I do not hear it being merry, instead of saying, I am sorry to hear it: so uncouth it is in any other Language, to those that are well exercised in it, to use any phrase or manner of speech which is not usually received. Now to return from the digression to our purpose, that Idiotisms are only to be learned out of books in *Latine*, because it being not now vulgarly spoken as most other Languages are; you have none other way to know what an Idiotism is, and what not. But for a quaint stile, and elegant *Latine*, the learning whereof you desire to be informed in, though it may be, and always is much

helped by books, yet doth it more depend on a mans peculiar fancy and genius.

D. Sir, I would desire you, if you please, first to shew me how it depends upon a mans fancy and genius; and then how it may be helped by reading.

P. I shall for the first then: You must know that all elegancy of speech, and quaintness of phrase, especially in respect of the signification of words, howsoever it is very large, and in some manner infinite, as we may perceive by that infinite variety of expression of the same thing which we find in Orators and Poets; none of them ever using (or at least frequently) the same expression which either themselves or others have had before; yet is there not one expression in all this large variety of Language and elegancy which is not deduced to one of the four Tropes usually taught in Rhetorick, *Metonymia*, *Ironia*, *Metaphora*, *Synecdoche*, as you will easily perceive by a little observation. Now you know that these Tropes, howsoever they be taught by Art, which in this as in other things, may be helpful to nature: Yet we do find by common experience, that he that is not naturally inclin'd by his own genius to make use of those Tropes in his expression, will never be brought by Art to any considerable perfection in it: We see in common English some naturally express themselves by Similitudes and Metaphors, which they never studied for; others likewise by contraries or

Ironies

Ironies, and so of the rest as their peculiar fancy leads them. And he that can properly once express himself in plain Phrase, will easily as he hath a mind, raise himself to a figurative expression. As for example: He that can say such an one hath a great opinion of himself, can (if he have a mind to express himself better) say one is swoln or puft up with self-conceit. He that can say such an one desires and seeks after honour, can say (if he have a mind) such an one hunts or pants after honour; or by an Ironie, such an one cares not at all for honour; or by a Metonymy, such an one desires to be cring'd to, or stood bare to by others; and so in any other. For any one that once knows the true and proper signification of words, can easily make use of them for any tropical and figurative expression.

D. This, Sir, I now fully conceive, *viz.* how this elegancy of speech depends upon the fancy: I desire now that you will shew me what use may be made of books to this purpose, which was the second thing.

P. In attaining to elegancy of speech, you are not to make the same, nor so much use of books to this purpose as some ignorantly do, who will not use any form of speech or expression but what they find in some Latine Authors; so that their Latine is nothing else but a *cento*, or a patcht composition, piec'd together out of several books: But such as those know not the difference between an Idiotism and an expression. The first

whereof are indeed to be had out of books, the other from the fancy: There are again others, who though they do not tye themſelves ſo ſtrictly to the expreſſion of their books, yet are they ſo deſirous to bring out of themſelves what they can, that many times they bring in things very incongruouſly and improperly, which either expreſs more or leſs than the matter requires; or at leaſt break that integrity and evenneſs which ought to be in a ſtile. A third and laſt ſort there are of others, who becauſe they have ſome confuſed notion that elegancy of ſpeech conſiſts, as indeed it doth, in having ſomething extraordinary, or above the vulgar phraſe, and know not in the mean time how to come by it; ſeek out all the uncouth words that they can find in *Plautus*, or *Apulens*, or the like books, and think themſelves more elegant than *Tully*, if they can but beſprinkle their ſpeech thick enough with ſuch as theſe; but theſe are rather to be accounted Antiquaries than Linguiſts; and for the love of old things (as *Eraſmus* ſaith) deſerve to live upon nothing but rotten Eggs and ſtinking Beef, and wear old Shoes and torn Breeches. Hitherto I have told you the abuſes that are commonly made of Books and Authors in gaining of Eloquence; I ſhall now ſhew you the true uſe that is to be made of them, and that is double.

D. What is the firſt?

P. The firſt uſe that may be made of Orators and Poets for this purpoſe, is this: That the reading

reading of them raiſeth a mans fancy, and hath a peculiar force to put it in a frame of expreſſing things out of the vulgar road. A mans brain is of a ducible pliable nature, eaſily moulded and conformed to what it is moſt converſant about: you ſhall frequently obſerve, that one man by keeping company with another, will get the ſame garb and carriage, will talk like him, diſcourſe like him, expreſs himſelf after the ſame manner; all which he hath not got with induſtry, and ſet purpoſe of learning them, but even inſenſibly and before he was aware, only by converſing with him. It is juſt ſo in reading of Authors, which if a man be converſant in, though without any intention of learning their expreſſion and ſtile, yet he ſhall find himſelf inſenſibly at laſt wrought to it, and if immediately after the reading of them he come to write or ſpeak any thing; he ſhall find he will write and ſpeak like them, which is not unknown to thoſe that will undertake in a paper of Verſes to imitate any of the old Poets, as *Virgil*, *Ovid*, *Claudian*, &c. as we ſee *Strada* hath done moſt ſucceſſively in his *Academical Prolusions*.

D. Would you have me to read them only, without any endeavour to imitate their phraſe, or obſerve their ſtile, leaving that to come inſenſibly of it ſelf, as you ſay.

P. It would not be amiſs now and then to obſerve a good expreſſion, which pleaſeth you more than the reſt, that you may remember it, though

you do not make any use of it in your own expression, but only lay it up in your fancy as the seed of other expressions to be moulded from it: And to this purpose it would not be amiss now and then to get such expressions and passages without book, or at least frequently to read them over, because this kind of exercise doth by little and little work your brains to this kind of expression; so that upon the like occasion it will naturally run of it self into the like. Now as once or twice doing a thing is not sufficient to produce an habit of such actions, so doth not once or twice reading of an expression leave a sufficient touch upon the fancy, to wind it up to the like expression upon the like occasions: But there must be a frequency and iteration sufficient to work and mould the brain to such a kind of habit. So that when you light upon any Author, whose phrase and manner of expression pleaseth you, and that you desire to imitate him, I shall advise you to use none other means for the attainment of this imitation, but only frequently in reading of him, and here and there getting something which you like best, without-book; of which getting without-book I shall tell you more by and by.

D. Would you not advise me rather to take a book upon the recommendation of some good Scholar, than of mine own choice?

P. To take one upon another mans commendation perhaps would not be amiss; but yet there

there is such variety in mens fancies in this particular, that a book may be commended to you, and by a judicious Scholar too, which will never suit with your genius, and consequently your fancy will never be moulded to the genius of it; or at least, not with that success which it would have been, had it been more suitable to your nature: And therefore I say, I should rather of the two advise you to take one of your own choice.

D. Is there none that take any other course in reading of Authors, for gaining their stiles?

P. I would not have you to suspect this way, for I can approve it by mine own experience to be very successful. There are indeed some who would have you to gather out the chief expressions; first turning the matter into a plain stile, and then observe how they have raised themselves above the vulgar. But I conceive this way both more toilsome and tedious, and less effectual, as not conducing so much to the producing of that habit, and readiness in the fancy, which is so necessary to a Language.

D. What is the second use that may be made of reading of Authors, for the attainment of elegancy in expression?

P. The second is more large, extending to what book soever you read, whereas the first is only of some one, at least of few particularly, to which you tie your self for imitation: And this it is, Though I would have you principally to depend

pend upon your own fancy for expreſſion, and only be beholden to your Authors for the habit and readineſs in exerciſing them. Yet becauſe in all Authors of any worth, you ever and anon ſhall find ſome expreſſions and ſayings remarkable for wit and elegancy above the reſt, and ſuch as ordinarily a mans own fancy will not furniſh him withal; ſuch as theſe I would have you write out, and commit to memory, not only for the uſe aforeſaid, but alſo that you may have ready to inſert, either in ſpeech or writing upon occaſion; for ſuch it is lawful and warrantable to make uſe of, though they be not our own. And if the Author be one in eſteem and Claſſical, it's better to name him than not, with this or the like form: As ſuch an one ſaith, or As ſuch an one expreſſeth it. But yet that with this *proviſo*, that ſuch raiſings and expreſſions be not already grown too common and familiar in every mans mouth: for if they be, it is not good to uſe them, unleſs you invert and vary them by ſome Paronomacy, Amphiboly, or the like; as if inſtead of *O bone vir curaſti probè*, you ſhould ſay, *O bone vir juraſti probè*; inſtead of *vir ſapit qui pauca loquitur*, you ſhould ſay, *vir loquitur qui pauca ſapit*: Inſtead of *ne quid nimis, ne quid minùs*. Or as if in an abuſive way you ſhould ſay, you knew ſuch a one to be ſuch a mans Son, becauſe he is like him; making uſe of that in *Virgil*, *Sic canibus catulos ſimiles, ſic matribus hædos noram*. Or laſtly, as if in reproof of a deboiſt and idle Philoſopher, you ſhould apply that Greek Pro-

Proverbial ſentence, Μισῶ σοφιςεὼ ὅσις ἐκ ἑαυτῶ σοφὸς. And this is the ſecond uſe you are to make of reading of Authors; and all I ſhall ſay for the preſent of them, unleſs there be any thing elſe which you deſire to be ſatisfied in.

D. Sir, if you conceive theſe rules and directions ſufficient for the attainment of good Latine, I deſire no more.

P. Only one thing or two I muſt put you in mind of, for a right uſe of the Collections, and ſo I ſhall leave you for the preſent. Firſt then, you muſt not think that the bare gathering of the Idiotiſms is ſufficient, but you muſt have ſome ſet times to look over them ſo often, and ſo frequently, that in a manner you have them without book. For take this for a certain and neceſſary rule, that though a man know never ſo many Phraſes and Idiotiſms, and have them in ſome meaſure without book, yet he ſhall never be able to make uſe of them or any thing elſe in diſcourſe, till by uſe he render them ſo familiar not only to his memory, but fancy alſo, that they come in of themſelves, without thinking of them, or ſtudying for them, which uſe and frequent repetition of them will eaſily and inſenſibly bring you to. But on the contrary, without this readineſs and habit thus gotten, whole Volums of Phraſes and Collections lying by you, not only in your books, as all acknowledge, but even in your memory alſo, which few conſider, will be as uſeleſs to you as Leſſons and Inſtruments of Muſick are to one that hath not the habit to play or ſing; and howſoever the frequent meeting with the ſame

Phraſes

Phraſes in the collecting of them, did bring this readineſs in ſome, which indeed for the preſent are only uſeful for you, yet there ſtill remains much behind among them to be compleated by frequent reviews and relations.

In the ſecond place I muſt put you in mind of frequent Exerciſes, and making and writing of Latine, which indeed is the very life of all your labours, *viz.* whilſt you are learning the Idiom. Epiſtles, Dialogues, Relations, Stories, and the like, into which ſtile to bring as many as you can of your collected Idiotiſms; for that will make you both perfect in the uſe of ſuch as you have, and let you ſee where you are defective, which will make you more careful in the obſerving of thoſe which you want, and the finding of them more delightful.

Laſtly, know that beſides your collections, it will much conduce to the attainment of the Idiom of Latine, or any other Language, to make choice of ſome convenient Author to get without book, as I preſcribed you before for expreſſion, where I left you to your own choice; for the reaſons there alledged. But here I ſhall tye you to ſome part of ſome of your Authors, preſcribed for the Idiom: as for example, one of *Terence* his Comedies; two or three of *Eraſmus* his Colloquies, or a proportionable number of *Tully's* Epiſtles; and that which you ſo get without-book, need not have collections made out of it; only it will be expedient, that at the firſt reading it over, as you go along, you turn it into as proper Engliſh as you can: This committing it to memory, or rather frequent reading it over, to commit

mit it to memory, doth as it were naturalize the Idiom to you, and ſo work and mould your fancy to it, and it will bring it to that familiarity and readineſs, which is very neceſſary for Language, as I have told you already: And becauſe I would not have you diſcouraged with the pains of getting without book, I do not require that you ſhould take that tedious and wearisome way of committing it to memory, that School-boys do; but only tye your ſelf to read it over once or twice a day, till you find that you can readily, without help of memory, as it were only by a kind of natural rume of the fancy, repeat a clauſe or ſentence to the end of it, which will be enough for your purpoſe. Neither is it at all neceſſary, but rather prejudicial to repeat a whole page, or three or four, or a whole treatiſe from end to end by a continued recitation, which only rather burdens and dulls the memory, than helps the fancy to any readineſs of expreſſion. That you may more fully conceive my meaning herein, you muſt know the habit of a Language, or readineſs of mans expreſſing himſelf, is like that habit which a Muſician gets in his fingers, being ſuch as depend very little upon the memory, but rather upon the fancy, or indeed the nerves or motive faculty of the ſoul, wherein the habit reſides. For there are many which can remember a whole leſſon perhaps upon the Lute, knowing both what notes and ſtroaks ſucceed one another, and how every one of them is to be ſtopt and ſtrucken, and yet for want of practice, or rather that habit and ready faculty which is got by practice cannot play that tune very well, perhaps not at all;

whereas

whereas another which hath the exercise and habit, who perhaps if you put him to his memory before hand, cannot tell two notes together how they are struck, will notwithstanding play the whole tune so readily and exactly, that he can scarce play otherwise if he would; only because he hath got the habit or readiness in his joynts and nerves, which by that alone run (as it were of themselves) without any direction from the memory; so it is, I say, in learning a Language. Many will speak very eloquently and properly upon such a subject, who perhaps cannot repeat you two Phrases out of any book and Author. The reason is, by use and exercise they have got that habit, which where it is, will bring in these Phrases of themselves, as it were when we think not of them; as it is easie to observe in the speaking of our own Language, where we use a thousand several expressions, readily without any stay; which if we consult our memory for, we are to seek, as you will find sufficiently by experience, when you come in the Collections to English your Latine Idiotisms, as I directed you, where you shall find your self at a loss many times for an English Phrase; which if you had been in discourse upon that subject, you would never have stuck at. The sum of all is the seeing, it is not the memory, though never so good, which is sufficient for the perfection of a Language, though that be very necessary too at the first beginning, but there must be this habit or readiness also in the faculty of Language; it is so clear, that the attainment hereof, as all other habits, must depend much upon frequent exercise,

exercise, which is the reason that I commend to you above all things, this way for getting without book, which is more easie, and more effectual.

D. Me-thinks Sir, this way alone might be sufficient without all collections.

P. No by no means, because it is not so exact for the gaining of the Idiotism. You will leave many things unobserved in reading, and getting without book, which you will not in collecting; and besides, it will be necessary to collect out of more books than you can possibly get without book; though after this easie manner; yet it is also true, the more you get without book, the less you need collect.

And now I suppose I have satisfied your desires, and furnished you with all necessary rules for making you a good Latinist: And not only so, but further also these same rules will direct you in some sufficient manner how to set your self about learning any other Language. I was desirous to take some opportunity for this very purpose, which now in some measure I have fulfilled. and am glad this hath been offered, hoping you will make good use of it, for the attainment of this accomplishment so necessary for a Scholar without it; though it cannot be deemed but our English are very defective in this particular, witness the few books written in Latine, in comparison of what other Nations have; witness the general defect of our Nation in speaking of Latine, where not one among forty, even in our Universities, is able to entertain a Foreigner in that Language, which is so known a thing, that it is taken

notice

notice of in all our neighbour Nations; whereas in other Countreys, but especially in *Holland*, you shall not meet a Scholar, not indeed a Gentleman, but will be able to hold you very good discourse in Latine, upon any subject. It is usual indeed with our Nation, that they may undervalue them, and excuse themselves, to say, That they can indeed speak it very fluently; but that they speak it is very plain and bald; where if they take plain and bald for one and the same thing, they betray their want of skill, both in that and all other Languages, supposing none to be good Latine but that which is made up of Poetical and Oratorical Phrases. That their Latine is plain I grant; which kind of Latine is only proper for discourse, as I have already shown, and indeed is most difficult to speak; but that it is bald and impure I utterly deny: and indeed, though we should grant it were so, which it is not, our Countrey-men might very well bear with them, who if put to discourse, can seldom maintain it Grammatically true; which general defect amongst us, I am verily persuaded, and I think I have very good ground for it, is one of the chief, if not the only cause, which keeps Learning at so low an ebb in the generality of our English Clergy. For though our Common-wealth have some men always eminent for Learning, which may enter comparison with the best of Nations, yet it cannot be deny'd but those are thin sown, and that our Nation in the generality comes short of others; but this is easier to bewail, than to know how to remedy, unless every one will undertake to mend one, which I hope you for your part will do.

D. It is a thing Sir, which by Gods blessing, and the hope of your directions, I do fully intend.

P. I hope you will, and doubt not but the way which I have set you in, will in short time, and with easie pains make you Master of your desires; and this I will assure you of for your better encouragement, that the content and benefit which you shall receive by it, will make a large recompence for your pains.

FINIS.

80378